2: Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

highly coloured, and failed, therefore, in imposing on the almost excusable credulity which existed at a time when next to nothing of a trustworthy nature was known concerning these savages.

22. With regard to a deceased husband's property, the widow disposes of everything, which she does not require for her personal use, among his male relatives.

23. It seems superfluous to add that no such custom as *suttee* prevails or has ever been known to exist among them.

Death and Burial.—1. Amongst other erroneous opinions held regarding these tribes is that which declares that "no lamentation is publicly made at death," whereas, in point of fact, the demonstrations of grief on such occasions are generally excessive, and are shared, in a greater or less degree, by every member of the community in which the melancholy event occurs.

2. In the case of an infant, the parents and relatives remain weeping for hours beside the corpse; afterwards they smear their persons with a wash composed of *ōg-* (the common olive-coloured clay) and water, and, after shaving their heads, place a lump of the same, called *del·a-*, just above their foreheads,[1] where it hardens, and is left, much to the individual's discomfort, until the expiration of the days of mourning;[2] should it fall off in the meantime it is renewed.

3. The burial usually takes place within 18 hours of the decease, which time is spent by the mother in painting the head, neck, wrists, and knees of her dead child with *kòi·ob-* and *tâ·la-ōg-*; she also shaves off the hair, and folds the little limbs so as to occupy the least possible space,[3] the knees being brought up to the chin and the fists close to the shoulders; the body is then enveloped in large leaves, called *kâ·pa-*,[4] which are secured with cords or strips of cane. The father meantime employs himself in digging a grave with an adze (*wō·lo-*[5]), in the place where his hut fire usually burns; when all is prepared the little head is uncovered, and the parents gently blow upon the face

fishing, which, as they seem to indicate a Munchausen-like facility of exaggeration in the narrator we decline to repeat" (Mount).

[1] This applies to men, for women usually place the *del·a-* on the top of the head. It is worn by neither sex until after they have attained maturity, and only for a father, mother, husband, wife, brother, sister, son, or daughter, the *ōg-* wash alone being deemed sufficient "mourning" in the case of other relatives or friends.

[2] The term *â·kà-ōg-* is therefore applied to mourners, since they are prohibited from the use of *kòi·ob-*.

[3] "If we knew no further details as to the opinions of the intellectually gifted Hottentots, formerly so greatly underrated, it would be enough that, previous to burial, they place the body of the deceased in the same position which it once occupied as an embryo in the mother's womb" (Peschel).

[4] *Vide* Appendix B, item 74.

[5] *Vide* Appendix B, item 15.